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MONGGHUL AGRICULTURAL TRANSITIONS (1880s-2017): THE CASE OF TUGHUAN VILLAGE: HUZHU TU (MONGGHUL) AUTONOMOUS COUNTY, QINGHAI PROVINCE, PR CHINA

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ABSTRACT
Limuzhunmaa (b. 1942) describes farming in Tughuan (C, Tuguan) Village, Danma Town, Huzhu Tu (Mongghul) Autonomous County, Haidong City, Qinghai Province, PR China. Farming history; names of ancestral farm fields and their size; changes in field control and use during the Tudi Gaige 'Land Reform' movement in 1952; and changes in 1983 and later stipulated by the Jiating Lianchan Chengbao Zerenzhi 'Land Contract with Individuals' policy. Small *suuqang* 'garden plots' in each Mongghul household are also described, and Mongghul terms related to agriculture are provided.

KEYWORDS
Mongghul agriculture, fertilizer, land ownership, Qinghai, Huzhu

INTRODUCTION

This paper focuses on interviews with Limuzhunmaa (b. 1942; illiterate)[1] about farming and land ownership at his Tughuan Village home in February 2017. An audio recorder was used during interviews. The recordings were later consulted when writing this article, mostly in the first person. The introduction and footnotes clarify certain terms and local concepts. The article concentrates on the experience of Tughuan Village by examining private land ownership before Liberation in 1949, farmland confiscation and redistribution to landless peasants in 1952 during the Land Reform Movement,[2] the Land Contract Policy with Individuals in 1983 when fields were distributed to individuals, and an overview of farming in 2017. The focus is on Tughuan Village throughout. This is the first in-depth, social-historical study in English of agriculture practiced by a Mongghul village in Huzhu County.

LOCATION AND CLIMATE

Huzhu County is located between north latitude 36°30-37°09' and east longitude 101°46'-102°45'. To the north are the Daban Mountains of the Qilian Mountain range and neighboring Menyuan Hui Autonomous County, Haibei Tibetan Autonomous Prefecture. Bordering Huzhu to the northeast are Tianzhu Tibetan Autonomous County and Yongdeng County, Gansu Province. Bordering Huzhu to the southeast is Ledu Region, Haidong City; to the south is Ping'an Region, Haidong City; to the west is Datong Hui and Tu Autonomous County; and to the southwest is Xining City.

[1] See FIG 1. in the Appendix for a list of people mentioned in this article.
[2] See FIG 2 for a list of government policies/initiatives.

Huzhu County is located south of the eastern section of the Qilian Mountain range, between the Loess Plateau and the Qinghai-Tibetan Plateau. The terrain is higher in the north and lower in the south, with the Daban Mountains running from northwest to southeast within the county's territory. With an average elevation of 2,700 meters, the county reaches 4,200 meters at its highest point and is 2,100 meters (above sea level) at its lowest. The county has a continental climate with a dry, windy spring, cool summers, and rainy autumns. Winter is cold with little snow. The annual average temperature is 3.4°C.[1]

Tughuan Village is located at the foot of the Chileb (Longwang Mountains)[2] and is one of the most level places in Danma Town. Village farmland is on the slopes of a hill east of the village, and level land is on the village's west, south, and north sides. All villagers have the same ancestry and surname, Li. Tughuan Village residents originally came from a community with the same name in Wushi Town.

The Pingda[3] motorway passes south of the village, and Danma Road passes to the west. Liujia Village is to the north, and Pudang and Slidii villages are south of the village. The average elevation in Tughuan Village is 2,400 meters above sea level.

HISTORY OF AGRICULTURE IN HUZHU COUNTY

Liu et al. (2010:426) reported that carbonized crops unearthed at Kayue (1600-600 cal BP, Ma et al. 2013:2) cultural sites in Fengtai, Weiyuan Town, Huzhu County consisted of ninety-two percent naked barley, five percent millet, and three percent wheat, testifying to the long history of agriculture in Huzhu County.

Observations provided by Schram (2006 [1954-1961]:248-250) offer a brief description of farming among the Mongghul based on historical records and his observations from having "lived as a missionary in the frontier region of Hsining [Xining] in Northwest China" (23) from 1911 to 1922.[4]

LOCAL LAND OWNERSHIP HISTORY[5]

Many years ago, who knows in what year, maybe in the mid-nineteenth century, there were few people in Tughuan Village. Robbers roamed the land, rebellions were common, and ferocious wolves roamed Tughuan Village and surrounding areas. For the sake of security and to strengthen our village, our ancestors met and took gifts of liquor and bread to Liujia Village, where they implored a household with the Lu surname to move into TVDT.[6] Liujia Village was larger than our village in size and population. In addition, the Lu household in the southern part of Liujia Village was very near our village. TVDT residents were in frequent contact, which is why they were asked to resettle in our village. In return, TVDT promised to give cultivated land and allow them to open large tracts of uncultivated land in our village territory. A promise was made to treat the Lu Family as *warishdang* 'clan members'. Tughuan had only one clan at that time.

The Lu family members agreed, moved to Tughuan Village, and built their courtyard compound at the center of today's Tughuan Village (the threshing ground) on our ancestral family's field. Tughuan villagers contributed labor, timber, and so on. They also gave them fields and permitted them to cultivate as much new land as they

[1] Yan and Wang (1993:1) were consulted for information regarding location and climate.
[2] Located in north Huzhu County, the main peak has an altitude of 4,245 meters.
[3] "Ping" refers to "Ping'an Region" and "da" refers to Datong County.
[4] Anonymous (1993:123-131) records the amount of farmland in Huzhu (e.g., 77,432 hectares in 1949) and, particularly after 1949, crop rotation schemes (including allowing fields to lie fallow), use of chemical fertilizers, and lists of native and introduced varieties of wheat, barley, broad bean, peas, potatoes, and oil-bearing crops.
[5] This and subsequent accounts are by Limuzhunmaa, unless otherwise noted.
[6] Abbreviations: TVDT = Tughuan Village, Danma Town, TVWT = Tughuan Village, Wushi Town.

wanted. In the following years, the Lu Family cultivated a great deal of new land in Tughuan Village territory to enrich their family estate and lives, became clan members, and made their lives with Tughuan residents.

A large amount of land newly cultivated by the Lu Family was on slopes east of the village. During those turbulent times, people from elsewhere who wanted to move into Tughuan Village were accepted and given fields.

Later during rebellions, Tughuan residents fled to their ancestral homeland in TVWT, and Lu Family members returned to their original area in the upper village - Liujia. Once life calmed, Tughuan residents returned to Tughuan Village in Danma Town, and Lu Family members returned to live in TVDT, where they rebuilt destroyed compounds and constructed houses. Fleeing from Tughuan Village and returning later because of rebellions repeated itself several times. However, the last time in the 1870s, the Lu Family fled and stayed in Liujia (as of 2018).

The last two Lu Family compounds in TVDT were leveled in the 1960s. Lu Family members are still called "Tughuan" by Liujia villagers since they once lived in Tughuan Village.

FAMILY FIELDS

My family owned several fields in TVDT before 1949:

- Foori Ghajari 'Grave Land' had this name because it is where my ancestors' graves are. It was about twelve *shangzi*[1] in size and located at the foot of the hill south of the village along the Pingda motorway that passes through Weiyuan.
- Mughuagang Ghajari 'Mughua Hilltop Lands'. Three fields were located east of Tughuan Village. One was about ten *shangzi* in size, another was about five *shangzi*, and the third was about twelve *shangzi* in size. Narrow slopes separated these three fields.
- Qangxa Ghajari 'Qangxa Land'. This field below Mughua Hilltop was called Qangxa and was about six *shangzi* in size.
- Suurishidi[2] Land 'Suurishidi Ghajari' was a Y-shaped field eleven *shangzi* in size located atop a hill north of Mughua Hilltop.
- Hanasigha Ghajari 'Eyebrow Land' was eleven *shangzi* in size. It consisted of three triangular-shaped fields north of Suurishidi. The upper two small pieces of land resembled human eyebrows in shape. The larger field was located beneath the two smaller fields, hence the name "Eyebrow Land."
- Danglangang Ghajari 'Danglan Hilltop Land'. Danglangang 'hilltop' was located on the north side of Mughua Hilltop. The east side of Danglan Hilltop is in Fulaan Nara's territory.[3] My family owned three connected fields.

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[1] *Shangzi* refers to a variable volume unit used as a grain container and to measure grain. *Shangzi* containers were trapezoid-shaped. The top of the container was square and had no cover. The base was smaller than the top. There were three *shangzi*: the *shge shangzi* 'big *shangzi*' held 7.5 kilos of grain, had a base perimeter of about 120 centimeters, and a height of around thirty centimeters. The *mula shangzi* 'small *shangzi*' held five kilos of grain, had a base perimeter of eighty centimeters, and a height of twenty centimeters. The *goai* held a half kilogram. Ten *shangzi* was one *dou*. In spring, one *mu* of farmland required about 2.5 *shangzi* of seed for planting; consequently, the farmland area was described using the amount of seed needed for planting. (One *mu* equals ten *fen*. One *mu* = 666.6 square meters, 0.067 hectares, or 0.16 acres).

[2] According to the instructions of a Living Buddha or a *purghan* (a sedaned or pole deity), a *suurishidi* might have been built at the center of a designated slope to prevent hailstorms and disease. This adobe bricks or soil pyramidal structure was about two meters high and four meters diagonally across. It was not circumambulated, and precious objects such as clay Buddha images and juniper branches were not placed inside. Usually, the entire village cooperated in building *suurishidi* (Limusishiden 2015:57).

[3] Mongghul in the Huzhu area were historically divided into Haliqi (meaning unknown) and Fulaan Nara 'Red Sun'. In 2017, Haliqi included Danma, Donggou, Weiyuan, Taizi, and Dongshan townships. Fulaan Nara referred to Wushi, Songduo, and Hongyazigou townships (in Huzhu County) and Shdara Township (in Ledu Region). Fulaan Nara was located northeast of the Dongyuan Mountains. Haliqi was southwest of the same mountains. Fulaan Nara residents referred to themselves as Karilang, while Haliqi residents referred to themselves as Mongghul (Limusishiden and Jugui 2010:42).

One was ten *shangzi* in size, and the other two were six *shangzi* in size. People from Tughuan and surrounding areas often burned juniper branches and roasted highland barley flour and conducted rituals involving sacrificing sheep atop Danglan Hilltop.

- Xrajin Ghajari 'Xrajin Land' was about six *shangzi* in size and located below Danglan Hilltop on the north side of Xrajin Ravine.
- Maxuu Ghajari 'Ladle Land' was about six *shangzi* in size and near Xrajin Land. It was located on the shady side of Xrajin Ravine and was shaped like a ladle, hence the name.
- Jadunbulog Land 'Jadunbulog Ghajari' was about fourteen *shangzi* in size. It was divided and assigned to five families after the Household Responsibility System was implemented in 1983. Jadunbulog refers to a small hilltop north of Tughuan Village where villagers burned incense and prostrate to Shge Tingere 'Great Heaven' because it was very near village households.
- Shdiriga Huinagu Ghajari 'Behind Threshing Ground Land' was about twelve *shangzi* in size and north of Tughuan Village.
- Shdiriga[1] Ghajari 'Threshing Ground Land' was about twenty *shangzi* in size and located at the center of Tughuan Village. Its level location explains why it was utilized as a threshing ground. The main entrance in the north of the village was also here. Originally belonging to the Lu Family in Liujia Village (mentioned above), Tala Land was given to Liujia Village in exchange for Threshing Ground Land in about the 1960s. (Later, why the Lu Family came to occupy land in Tughuan is explained.)
- Tala Ghajari 'Plain Land' (1)' was about twenty-two *shangzi* in size and located at the main entrance in the north of the village. When I was very young, two household compounds were built on the Threshing Ground Land that had belonged to the Lu Family in Liujia Village. Tughuan villagers leveled the two courtyard compounds and used the area as fields during the production team period in the 1960s.
- 'Tala Ghajari 'Plain Land' (2) was about twenty *shangzi* in size and was also at the village's main entrance.
- Ger Huinagu Ghajari 'Behind Courtyards Land' was about fourteen *shangzi* in size and situated on the hill slopes east of the village.
- Shge Kizuu Land 'Big Piece' was about twenty *shangzi* in size and located on the hill's upper slope.

The above fields totaled about ninety *mu* before 1949.

FARMING SCHEDULES

The Mongghul area is at a high altitude, has a cold climate, and crop yields are relatively low. Mongghul farmers in the highest areas never grew the same crop on the same field for two consecutive years. Instead, they tried to leave fields completely *xiitila* 'fallow' for a year after they had been cultivated. Fields cultivated two years in a row had very low yields.

As I have described, my family had large agricultural fields. Half were sown, while the other half lay fallow. The fallow land was plowed twice a year and sometimes three times. After plowing and seeding, men plowed fallow fields. A second plowing followed when weeds sprouted around the fifth lunar month's fifth day. A third plowing was done in the late eighth or early ninth months. Men plowed with cattle, mules, and horses.

Fallow fields had good yields the following year if there were no hailstorms, drought, or heavy rain. A common saying was:

Ula ghajarini kun xiitilaji zhuangja awunii, texjin ghajarini kun szu sulaji zhuangja awunii. Mongghul are highlanders and get good harvests from fallow fields, while lowlanders irrigate their fields.

Plowing and sowing began on an auspicious day designated by a *purghan* in a household or a village. On the day designated by the *purghan*, all adults and some older children dressed in their best clothes and went to one of their fields to plow with a pair of oxen, horses, or mules. The family head plowed a furrow in a large circle at the

[1] 'Threshing ground'.

center of the field and then made a cross within the circle. Afterward, participants walked into the center of the circle and knelt in rows, facing the heads of the oxen. The direction the oxen faced was designated by *purghan*. According to the *purghan's* forecast, happiness, good harvest, and prosperity were expected to emanate during the year from this direction, which might have varied from year to year.

A big incense offering was offered in the circle. The family head offered a large flat, circular loaf of baked bread to Xruu Aadee 'Earth God'. Family members then made three prostrations as the family head poured liquor on the ground and sprinkled liquor in all directions within the circle to please Xruu Aadee.

Next, the family head divided the bread into small pieces and distributed some to each family member and the two oxen to eat on the spot. The remaining bread was broken into crumbs and thrown onto the field as an offering to Xruu Aadee and a way of asking for a good harvest and protection against hail.

Family members, particularly male participants, drank the remaining liquor. Everyone returned home after the ceremony, except those who continued plowing and sowing after finishing the plowing ritual. The ceremony meant a bumper harvest was anticipated during the year by pleasing Great Heaven and all the deities before plowing and sowing.

Cultivated crops included *sbai* 'barley', *buudi* 'wheat', *mula pujog* 'peas', *giizi* 'rapeseed', *huma* 'hemp', *shge pujog* 'broad beans', and *sayog* 'potatoes'.

Wheat was planted when I was a child, but yields were very low because the wheat did not mature. In addition, *xiaohongmai*[1] had a small, short head and a narrow stem. Families mostly ate highland barley flour all year round by making bread and cooking noodles. The limited amount of *xiaohongmai* flour was used to treat guests and during annual festivals. In the early 1950s, *xiaohongmai* was replaced by high-yielding wheat varieties locally introduced by the government, for example, *galaohan, bai abo*, and *hong abo*, which had higher yields than highland barley. The use of modern fertilizer was another reason yields increased.

Xiaohongmai was cultivated in infertile fields. If planted in fertile fields, it would lodge. Highland barley was different as described in the saying:

Sbai kidiisza joliula liulagungi yii, buudi kidiisza jang nige hayog yisi yii. There will be scoops of highland barley grain if it lodges, but only a handful of straw if wheat does the same.

This is why highland barley was favored on fallow land.

Two different types of oats were planted every year and harvested in autumn. *Langzi* 'green dried bundled oat straw' came from oats harvested while still green. Green oats were cut with a sickle, bundled in sheaves, dried in the fields, moved to households, stored on the roof atop compound walls and inside rooms, and fed to cattle, sheep, and goats in winter. Oats that remained and ripened were harvested and threshed on the threshing ground. The grain was ground in the local water mill, and the flour was used to feed swine. Meanwhile, people cooked *jarima budaa* 'gruel' with oat flour.

Only fields that lain fallow produced bumper harvests. Yields were good if highland barley or *xiaohongmai* were planted on fallow fields that had grown rapeseed or hemp.

Fields were no longer allowed to lie fallow when chemical fertilizers were introduced after about 1970.

Green rapeseed sprouts were eaten raw with the addition of some salt. They were crispy and tasty.

Highland barley was planted for the first six years when new land was cultivated. Wheat was planted in the seventh year because such newly cultivated land was considered too *kuiden* 'cold' to grow wheat and had first to be loosened and warmed by the sun.

Highland barley was planted and sown before weeds sprouted. Wheat, beans, and peas were sown at the beginning of summer. Plowing and sowing lasted until the fifth day of the fifth lunar month if a family had a lot of cultivated land. Oats were sown after all the other crops had been planted.

In addition to field agriculture, there was a small *suuqang* 'garden' near the courtyard or inside the courtyard compound in each Mongghul household. Women cultivated vegetables such as *cungunog* 'green onions',

[1] *Xiaohongmai* (also called *huomai* and *hongmai*), refers to an old wheat variety planted in spring. Considered an excellent cultivar in Qinghai Province in the early 1950s, it had been cultivated for more than a century in Qinghai and Gansu provinces (Yan and Wang 1994:441).

srinsog 'garlic', *jiusai* 'leek', *huangya sai* 'Chinese cabbage', and *bosai* 'spinach' in the *suuqang*. A few *yintog* 'cherry', *lizi* 'plum', and *sbai alima* 'apricot' trees were cultivated in the *suuqang*. Fruits ripened around the fifteenth day of the eighth lunar month. Only the three just-mentioned fruits were cultivated and eaten by Mongghul in our area.

In the past, income could not be earned as is the case today, for example, by doing construction work, finding jobs in a restaurant as a waiter/waitress, shop assistant, and so on in cities. However, certain impoverished families sent their family members (mostly boys) to do farm work or herd livestock for families with many fields. They herded sheep, goats, and cattle, did harvest work, moved harvested crops to threshing grounds, and did various household chores. Highland barley grain, wheat grain, and straw were used to pay workers.

After crops were plowed and sown, men got up before dawn, went to the fallow fields, plowed, and then returned before the hot part of the day. After a meal, they relaxed in village lanes, chatting in shady sites with other men, gossiping, telling stories, and enjoying their lives. Those who were well-off or poor were alike and had nothing to do except relax during this leisure period. Young men wore crude ox-hide shoes and a *huuguaz*i 'woolen jacket' without trousers.

When I was fourteen or fifteen, I had no trousers to wear. I had only a woolen jacket draped over my shoulders, a white *zhanmog* 'woolen hat', and *alog qanhai* 'ox-hide shoes' on my feet. At that time, everyone wore woolen clothes. Before cotton cloth appeared in Mongghul areas in the early 1950s, sheepskin clothes were worn on cold days, particularly in winter. When I was a child, peddlers from south China sold coarse cotton cloth known as *molan gidabu*[1] in our village lanes. The peddlers came with carts pulled by horses or on horseback. A *chi*[2] of *molan* was exchanged for a *shangzi* of highland barley grain. *Molan* cotton cloth was blue.

FERTILIZERS

In my childhood, there were no commercial fertilizers. Instead, *fulaan xruu* 'red soil' was burnt in fields and used as fertilizer. The burning process began in the seventh or eighth lunar months after harvest and after the land had been softened by a day or two of summer rain. Once bundles of grain crops had been moved to the family threshing ground near the households, a piece of land was selected that was often on a hill, far from the village.

Family livestock were taken to the selected land and driven back and forth, trampling the sticky earth for half a day until the soil was hard. The next day, the topsoil was dug out with spades in *dangghuali manta* 'large, rough bricks' that were put in rows in the field to dry until the next spring.

Before sowing, the bricks were arranged to create a long oven at the center of the field. The outside was plastered with mud. After incense and cypress branches were burned near the oven to please Xruu Aadee, a fire was built in the oven. After burning for about two days, the baked earth was crushed with *dangghuali tangghula* 'mallets'. Men and women carried the ashes *rugu* 'back' to the fields, where they piled the ashes in small mounds and covered them with soil to prevent the loss of fertility. The distance between the mounds was about three meters. The mounds of ashes were scattered with a shovel before plowing and seeding.

Between 1958 and 1984, each laborer was required to produce thirty cubic meters of ashes. There were seven laborers in my family, so my family had to produce 210 cubic meters of ash. The ash was measured with a tape measure to ensure that each worker had met their quota.

Burning red soil for fertilizer was extremely difficult and required a lot of time. Carrying the burned soil into the fields in baskets caused severe bruising and made shoulders bleed.

Another traditional fertilizer was from the *tugur*[3] and livestock stables. The stables were cleaned every other day by women, who brought baskets of dried soil on their backs and scattered it in the stables. The animals

[1] C, *gedabu*.
[2] One *chi* = one-third meters.
[3] The courtyard center featured a pit where livestock dung, human urine, and ash were placed. Children defecated and urinated here, but adults urinated here only at night. In the daytime, adults

trampled dung and urine into this earth, which was collected and dumped near the front gate, where it was collected the next year during planting time, along with ash from the *bankang*[1] and *pei*,[2] and used as fertilizer in fields near the village. The burned red soil was used in fields far from the village.

The burned red soil and collected manure were used from about 1958 to 1984. Initially, chemical fertilizer was given to farmers for use on *xiaohongmai* fields. One day, a leader surnamed Wen told us at a village gathering, "Use this new white chemical fertilizer in your wheat fields this year. It greatly increases wheat production. It has been used in south China."

We were skeptical, reasoning that fertilizer had been made for hundreds of years by burning red soil, so how could farmers increase production using this new white substance? Many did not use chemical fertilizer. However, the comparatively higher yields from using chemical fertilizer were soon obvious.

LAND AND TUGHUAN VILLAGE

My father, Limusirang (1924-1987), was sent to be the son of adoptive parents in Tughuan Village when he was seven. My father's adoptive parents had no son and doted on him. His adoptive father[3] had two brothers. One was a monk living in the Nanshan 5 Mountains called Nanshan Badii (~1890-1960) 'Nanshan Monk'. One (name unknown) was an unmarried, skillful weaver and cook.

Father's adoptive parents had a biological daughter who married a man from Smee Village, Wushi Town but died early for unknown reasons. Some said Father's adoptive parents had another biological daughter who married a man in Sughuanghuali Village, Danma Town.

Nanshan Monk often stayed outside their home. Limusirang's two adoptive fathers (excluding Nanshan Monk) lived together in a courtyard compound but did not talk to each other. I never knew why.

Before Father was sent to his adoptive parents' home, his two adoptive fathers were spiritless, drifted along, and lived daily without thinking of working hard in their fields, planting trees, and making furniture because they had no son and thus no offspring. However, once my father, Limusirang, was brought to live in their home as an adoptive son as authorized by clan members in Tughuan Village, the two adoptive fathers became energetic, began working hard in their fields, planted trees, and wove *xuara* 'large woolen sheets of cloth for tents and for drying grain under the sun'. Later, they became wealthy.

Before Liberation in 1949, locals could buy and sell land freely. Those with plenty of money bought farmland to expand their family assets and enhance their social status.

Many men were gambling addicts and did little else all day. They paid their debts when they lost, using their families' furniture, livestock, fields, and even wives. Poor families with no cash for urgent needs sold their fields to generate cash. Land prices varied according to the field location. For example, the price of a field in a plain area was higher than a field on a high hill slope. A field's distance from the village also influenced the price. For example, a field near the village was more expensive than one that was not nearby.

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urinated in a toilet, usually near the front gate, inside or outside the compound. The courtyard was swept, and the dust was put in the pit. When it was full, it was dug out and used as manure. The *tugun* had completely disappeared in the Mongghul area by around the year 2000.

[1] A heatable adobe platform was divided into a *yikang* and *bankang*. For more detail, see Limusishiden and Jugui (2010:38).

[2] Traditionally, Mongghul used a *pei* in the kitchen. It was divided into two parts by a *langang* 'low wall'. The first part was for cooking, and the other half was the *pei* 'raised platform' made of adobe bricks and heatable, where all the family slept and entertained guests with food, liquor, and conversation (Schram 2006 [1954-1961]:193).

[3] His name, and birth and death dates are unknown.

During the Land Reform Movement in 1952, my family was assigned to the Funong 'Rich Peasant' category. The Advanced Agricultural Cooperative Team[1] was implemented in 1956, making private land public property. In 1958, all village residents were ordered to eat together in Srangdanzhu's home in our village.

In 1962 or 1963, every household was assigned three *fen* of land for private use. Three *fen* of land for private use were assigned three different times. Later, every household received a seven-*fen* plot to raise swine privately.

Some Tughuan Village fields were assigned to Pudang Village because Tughuan and Pudang were both parts of the same production team. Furthermore, during the Siqingyundong "Four Clean-ups Movement"[2] from 1963 to 1966, some Tughuan Village fields were permanently assigned to Slidii Village because Tughuan and Slidii were part of the same production team.

The Household Responsibility System was implemented in 1983. At that time, I was assigned to tend livestock in our village's livestock team with my cousin, Limurinqan (1936-1990). This was during the time of fixed output quotas for each household. I herded Tughuan Village livestock in the Chileb Mountains. When I returned from the mountains during the eighth lunar month, the village land and livestock had been distributed to every village household. My family had received the best horse in the village, which delighted us. However, the fields we had been assigned were atop the hills east of our village, which meant yields were poor.

Soon, the land and livestock assignments were completed, and I was delighted again to receive the best horse. I was also glad I was assigned my family's ancestral graveyard land (Foori Ghajari), which another village family had previously cultivated. I felt lucky that I had my ancestors again. In addition, I was assigned my ancestral Qangxa land, about six *shangzi* in size. I only received these two ancestral fields.

A large piece of land near the south entrance of Tughuan Village was a wetland. Ma Bufang[3] (1903-1975) had it cultivated. Later, Tughuan Living Buddha bought it from Ma Bufang. During the time of the Advanced Agricultural Cooperative Team, this large, level field was assigned to Shdangja Village, which was opposite Tughuan Village.

MOJIA[4] LAND IN MY VILLAGE

Some land in my village was known as Mojia. I will now give an account about Mojia land and its owner:

Once Tughuan villagers moved here from Wushi Town, a huge courtyard compound was built in today's Tughuan Village with assistance from Tughuan Nangsuu[5] (Angsuo, Nangso). The compound had tall, thick walls to prevent invasion. The family lived together in the compound and eventually had five sons. The number of family members increased after the sons married and had children. Quarrels and conflicts arose, so the family built walls inside the compound, and each son was assigned a courtyard. Each family had its own front gate. Yangxja's[6] family lived in

[1] The Advanced Agricultural Cooperative Team was a farmer's cooperative economic organization based on the collective management of labor and land, farm animals, and farm implements.
[2] The Four Cleanups Movement was launched by Mao Zedong in 1963 to remove "reactionary" elements.
[3] A Muslim warlord in China who ruled Qinghai Province during the Republic of China period.
[4] Mo Family land. Mo refers to a Chinese surname. *Jia* refers to family or household. Mo bought land in Tughuan Village and moved here.
[5] During the Ming Dynasty (1573-1619), upper-level Tibetan religious authorities granted Mongghul the hereditary Tughuan 'internal affairs officer' position. The three *angsuo* in Huzhu were Tuhun, Xiawaer, and Zhade. Monks were eligible for this position. The three *angsuo* separately governed the contemporary Hongyazigou and Halazhigou townships, and Wushi Town. The *angsuo* system ended in 1930 when Huzhu County was established (Yan and Wang 1994:864 in Limusishiden and Stuart 2010:67).
[6] A son among the five in the compound courtyard. His father was the head of the compound, but I never knew his name. I also never knew the other four sons' names.

the northeast compound, Jighani (Upper) in the southeast, Duranzin in the northwest, and Durani (my ancestor) in the southwest of the compound.[1]

Later, five sons lived in Yangxja's compound, including Yangxja. The family head often gambled and eventually lost all his farmland, property, and courtyard compound to a Chinese man named Mo from today's Lazhuang Village, Danma Town. The headman was thus forced to leave with his five sons and lived as servants for a well-off family in Foori Village, in today's Wushi Town. Mo then moved into Yangxja's courtyard in Tughuan Village with his family and lived by farming Yangxja's fields that were eventually known as the Mo Family Land.

The family just mentioned had moved to Foori Village and lived very poor lives. Eventually, they moved to Xranghuali Village, located in today's Hongyazigou Township, and built a compound.

One day, Tughuan men carried the Tughuan Village *purghan* (Tughuan Nengneng[2]) to Xranghuali Village. The *purghan* visited the family (Yangxja) because they were Tughuan people and asked the family to give *gashiduu*[3] to her (the *purghan*).

The family head shouted:

> *Tughuan Nengneng, bu gujaina qadigha adagu sghuudini qi nda gualanda gua. Niuduri malang bu gujaina qadigha shdagu, shdaghua yiigu sghuudini qi yang gashiduu hgilela ragungi, bu qimu ghua shdaji gua!* Tughuan Nengneng! You didn't see me when I could not fill my stomach, but when I became better off and could fill my stomach and find firewood for my family, you come to get *gashiduu* from me. I don't want to give you *gashiduu*!

Hearing this, Tughuan Nengneng turned, walked some distance away, stopped, and communicated to her retinue:

> *Tehgi kile gashiduu yii ghusada ligunaji, ali sara ali durishdi teni kudu ghoori kun ranji tehgini saighangi nige dangrinla.* Please go say that it's fine if they don't want to give me *gashiduu*, but please know that two guests will visit them on a certain day in a certain month, and they must entertain them well.

The entourage was reluctant to give this message to the family. However, they did go to the home and repeated the *purghan's* message because they worried that they would offend the *purghan* if they did not.

Later, two strangers visited the family home and were permitted to stay for the night. They stole the family's two fine mules late that night. The family head then regretted not obeying Tughuan *purghan*. He believed this disaster would have been avoided if his family had given *gashiduu* to Tughuan Nengneng.

Afterward, Yangxja's family became even more impoverished.

Years passed, and Duranzin's family became wealthy and wanted to buy the Yangxja family's courtyard compound and farmland from the Mo Family. After discussion, they reached an agreement. Duranzin bought the Mo Family holdings, and the Mo Family moved to their natal Lazhuang Village. One of Duranzin's sons moved into the Mo Family household and farmed the Mo fields.

Those who moved into the Mo Family compound were called Jighanzin by Tughuan villagers and the courtyard compound was known as the "Jighanzin compound."

The Jighanzin and Duranzin households were wealthy and bought land in Bujia Village in contemporary Danma Town. One brother (Niruu) was from the Jighanzin household, and a second brother (Shdanog) was from the Duranzin household. After they bought land in Bujia Village and farmed it for one or two years, they complained about the trouble walking to and from the land, so Niruu told Shdanog to live in Bujia Village, care for the fields, and build a household there. Later, they sold the Bujia land because neither brother wanted to live there.

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[1] Durani refers to a person, a family name, and a location.
[2] A sedaned female *purghan* Tughuan residents venerated.
[3] *Gashiduu* refers to gifts of cash, rapeseed oil, wheat seeds, and butter given to the *purghan*.

Niruu was born and grew up in the Duranzin compound and later, was assigned to live in the Jighanzin courtyard compound. Niruu's father (name unknown) was Shdanog's father's (name unknown; he was called Shgeaadee) younger brother. Niruu's father died in his twenties after he fell into a toilet hole while in Xining to lodge a lawsuit. Niruu's uncle, Shgeaadee, then cared for Niruu and arranged for him to marry and live in the Jighanzin courtyard compound. Shgeaadee cared for two families (Jighanzin and Duranzin) at that time.

The years passed, and when Yangxja and his four brothers had grown up, their lives remained impoverished in Xranghuali. They then returned to their natal home in Tughuan Village in today's Danma Town and found their original courtyard compound and fields were occupied by the Duranzin family. They struggled to retrieve their former courtyard compound and farmlands. People from Duranzin, Jighanzin, and other Tughuan residents disagreed. They said Yangxja and his four brothers should not return unless Yangxja's relatives paid what Niruu's family had paid to the Mo Family. Yangxja and his four brothers were too poor to pay, so the five brothers went to Niruu's home (Jighanzin household) every day to make trouble.

One day, Niruu mounted a horse and rode to Foori Gully.[1] At a steep turn, Yangxja and his four brothers leaped out from where they had hidden in a sheltered place, encircled Niruu, grabbed the reins of his fine horse, and declared that they wanted it. Niruu dismounted and handed them the reins. Yangxja and his four brothers then left, leading the horse.

Early the next morning, Niruu and Shdanog went to see Tughuan Nangsuu in Tughuan Village, Wushi Town, and complained about Yangxja and his four brothers' attack in great detail.

Tughuan Nangsuu replied that he could not deal with this dispute and told them to go to Xining to the court under Ma Bufang.

Niruu and Shdanog went to Xining and filed a complaint. The court officials said:

> The five brothers appear to be hooligans. We can beat and jail them for some days, but it's not a real solution. They are too poor to make a living. The best way is for you two to return home, discuss this issue with your family and clan members, and make arrangements for the brothers.

Niruu and Shdanog returned home from Xining and invited all the adult villagers for a clan discussion. Niruu and Shdanog reported what Tughuan Nangsuu and the Xining court had said. Finally, an agreement was reached to build two simple rooms beside the Durani compound with wood that had been partially burned during a rebellion. The clan also contributed farmland to the five brothers.

The five brothers and their families moved into the newly built simple rooms and lived by cultivating the small fields they had been given. Later, four of the five brothers moved from Tughuan Village, while Yangxja stayed.

During the Land Reform Movement, the government assigned Yangxja family good farmland and wooden rooms because his family had been assigned to the Pingxia Zhongnong 'Poor and Lower Peasant' category. The assigned rooms for Yangxja's family were from Sunduu in Pudang Village. Sunduu and his family had fled to today's Tianzhu Tibetan Autonomous County, Gansu Province, to avoid being forcibly conscripted into the Ma family military forces in the 1940s. Therefore, Sunduu's rooms inside the household had been emptied for many years. Yangxja's family dismantled rooms in the Sunduu family compound and moved them to Tughuan Village where they built rooms for themselves.

Four sons were in my father's parents' household in the Jighani compound. My father was sent to his adoptive parents in the Durani compound while two sons became monks at Mantuu Monastery.[2] My father's eldest

[1] A deep gully between Lawaa Village (Danma Town) and Foori Village (Wushi Town). High cliffs were on both sides of the path. There were many steep hills and a deep depression in the bottom of the gully. Walking on this path frightened people. Historically, robbers hid along the gully path.
[2] Mantuu (C, Mantou) Monastery was in Jingzhou Village, Danma Town and had had nine monks in 1989 (Pu 2013:77).

brother, Limudiinjiri (1912-1992), stayed in his own home. The family's condition was good since there was only one son in the Jighani compound.

Limudiinjiri took a second wife after paying sufficient money and became addicted to gambling. He was often absent from home and soon lost all the family's fields, property, livestock, and even his elder sister's woolen jacket. His family became terribly poor.

He then decided to flee to (the contemporary) Tianzhu Tibetan Autonomous County, Gansu Province with his family. In 1952, the Land Reform movement was implemented. Limudiinjiri's family was assigned to the Poor and Lower Peasant category and assigned farmland by the government. Limudiinjiri and his family then gave up the idea of fleeing to Tianzhu area, remained in their compound in Tughuan Village, and resumed their lives.

Niruu's brother, Shdandari, was a monk at Rgulang Lamasery.[1] Shdanog never spoke to his father. I never knew why. His father eventually moved to live in the Jighanzin compound with his nephew, Niruu, who was assigned to live in the Mo Family compound. Meanwhile, Shdanog stayed in the Duranzin compound courtyard.

Duranzin finally became two families. One lived in the Duranzin compound, while the other moved into the Mo Family compound. They had many fields, and my family (Durani) also had plenty of fields in Tughuan Village.

The Yangxja and Jighani compounds had few fields, and the heads of the two families were gambling addicts and eventually became so poor they could no longer stay in the village. Yangxja's family moved. Jighani was about to go to the contemporary Tianzhu area when the Land Reform moment came, and he was assigned to the Poor and Lower Peasant and allocated fields and livestock.

We lived on Tughuan Nangsuu's land, not the Tughuan *larang* 'administrative division managed by incarnation lamas' compound courtyard' built by Tughuan Living Buddha, who had a lot of farmland in the Tughuan area. People came to live in the Tughuan *larang* courtyard and became *zhuangtou* 'outsiders' who make a livelihood by farming the Living Buddha's land. Tughuan villagers came to live here from Tughuan Village in Wushi Town to collect wheat tax for Tughuan Nangsuu, guard Nangsuu ancestors' graves from being destroyed by personal enemies, or herd yaks and sheep. The big, high compound courtyard was built with Nangsuu's assistance.

In 1930, the *nangsuu* system was abolished when the Huzhu government was established. All *nangsuu* subjects were told to pay land taxes to county granaries, not the *nangsuu*. In about 1931, when my father was very young, he went to the county granary in Weiyuan Town to pay taxes. His family's name was not on the list because the *nangsuu* had previously collected taxes. Father and those he went with exchanged some cash for wheat and highland barley, ate a nice meal, bought some items, and returned home. The following year, they began paying land tax to county granaries because their names had been added to the list.

Graves of Tughuan people are on the mountainside east of Rdangyan Village, Wushi Town. Some said we moved to Tughuan Village in Danma Town from Wushi Town to guard the Tughuan ancestors' graves, including the tomb of our ancestor, Li Jingwang,[2] and his descendants. Before 1949, Tughuan people from Rdangyan Village[3] and residents from Tughuan Village, Wushi Town annually went to graveyards on Sangmang 'Mourning Day' around the fourth day of the third lunar month.

A forty-kilogram hog carcass was required in the graveyard on Mourning Day. The hog carcass was weighed with a steelyard in a donor's home and weighed a second time to verify the weight in the graveyard when people gathered that day. Each village provided one hog carcass once every three years. This requirement was met by the households in turn in Tughuan (Danma), Rdangyan, and Tughuan (Wushi) villages. Each village household met this requirement in turn. At that time, only four households were in Tughuan Village (Danma). If the hog carcass

[1] Rgulang (T, Dgon lung byams pa gling, Dgon lung; C. Youningsi) is a Dge lugs Monastery located in Sitan Village, Wushi Town. Pu (2013:71-75) reports 396 monks in 1957. Smith (2013) reports "over 300 monks" (291) and "340 monks" (293).

[2] Li Jingwang (856-908) was a Tang Dynasty (618-908) general (http://bit.ly/2gCFtU6, accessed 4 September 2017).

[3] Village residents are also Tughuan people who were sent to guard Li Jinwang and the tombs of his family members from Tughuan Village, Wushi Town.

was over forty kilograms, the organizer cut the extra part and returned it to the donor of the hog. The donor had to provide *nenzhu* pork if it was less than forty kilograms.

In 2017

In 2017, about four *mu* of fields were planted with pine trees in our plain fields, which made the trees easier to water. Locals decided planting pine trees in fields would earn more than rapeseed. This was true in the early 2000s. However, in 2016, a one-meter-tall pine tree sold for only twenty RMB. The price had sharply declined. Furthermore, more than ten years were required for a seedling to reach one meter in height, which explains why locals planted fewer pine trees in 2017.

We cultivated rapeseed, wheat, and potatoes on our other fields.

In 2017, my fourth son, Danjansirang (b. 1978), and his wife, Zhinzan (b. 1982), plowed our family's fields in spring with a tractor. After plowing and seeding the fields, Danjansirang installed elevators in Xining, while Zhinzan operated a taxi in Huzhu County Town.

Weeding was done by hiring women from our village or neighboring villages. In 2017, one woman was paid about seventy RMB per day.

Some local people owned/operated combines/harvesters that began appearing in the local Mongghul area in about 2009. In autumn, Zhinzan hired a combine to harvest the crops in a half-day. In 2017, the cost was about one hundred RMB per mu for sloping fields and eighty RMB for level fields. We did not transport the crops to the threshing ground, nor did we use a stone roller drawn by livestock as before. No one makes or uses threshing grounds in the local Mongghul area today.

After 2000, increasing numbers of local Mongghul sought employment opportunities in Xining and other cities and easily adapted to city life. After years of earning income, they purchased an apartment and permanently settled in urban areas.

The cultivated fields of those who left the village are no longer cultivated or are farmed by their relatives, clan members, or friends.

Village Mongghul no longer farm as they did in the past. Instead, they raise crops on certain fields for family consumption and plant pine and cypress trees and traditional Chinese herbs, e.g., Chinese angelica.

Modern machines have almost completely replaced traditional farming tools, and cattle, horses, mules, and donkeys have almost disappeared from the countryside.

APPENDIX

FIG 1. People.

Name	Birth/Death Dates	Description
Limuzhunmaa	b. 1942	narrator
Limusirang	1924-1987	Limuzhunmaa's father
Limusishiden	1968	Limuzhunmaa's second son
Nanshan Monk	~1890-1960	Limuzhunmaa's father's father's brother, a monk
Limurinqan	1936-1990	Limuzhunmaa's cousin
Yangxja	unknown	Limuzhunmaa's fellow villager
Mo	unknown	local Chinese, he moved to and lived in Tughuan Village
Niruu	unknown	Limuzhunmaa's fellow villager
Shdanog	unknown	Limuzhunmaa's fellow villager
Shgeaadee	unknown	Limuzhunmaa's fellow villager
Limudiinjiri	1912-1992	Limuzhunmaa's father's older brother

Shdandari	unknown	Limuzhunmaa's fellow villager, a monk
Danjansirang	1978	Limuzhunmaa's fourth son
Zhinzan	1982	Limuzhunmaa's fourth son's wife

FIG 2. Government Policies

Name	Year Begun	Description
Tudi Gaige Land Reform Movement	1950	The Land Reform Law, enacted in 1950, abolished landlord ownership of property and introduced peasant land ownership. From 1950-1951, land was confiscated from former landlords and redistributed to landless peasants, owners of small plots, and landlords, who now had to work the land to earn a living.[1]
Jiating Lianchan Chengbao Zerenzhi Land Contract Policy	1982	A form of agricultural production in which peasants, with the family as the unit, contracted land and other means of production and production tasks to collective economic organizations - mainly villages and groups.[2]
Gaoji Nongye Hezuoshe Advanced Agricultural Cooperative Team	1955	An economic organization of farmers based on collective ownership of major means of production. The teams established labor organizations internally to meet production needs.[3]
Siqingyundong Four Clean-ups Movement	1963-1966	A socialist education movement carried out by the Central Committee of the Communist Party of China from 1963-1966. The central leadership took charge personally. Millions of cadres went to the countryside and factories to carry out the movement.[4]

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PHOTOGRAPHS

FIG 1. Mongghul traditional house (8 April 2019, Jugui)

FIG 2. Mongghul traditional house (15 September 2005, Jugui).

FIG 3. Mongghul traditional house and courtyard wall (8 April 2019, Jugui).

FIG 4. Mongghul traditional courtyard wall and front entrance (8 April 2019, Jugui).

FIG 5. Mongghul traditional courtyard wall (8 April 2019, Jugui).

FIG 6. *Njasi* 'plow' (8 April 2019, Jugui).

FIG 7. *Tiriga* 'cart' (8 April 2019, Jugui).

FIG 8. *Timuri sanja* 'metal fork', *tuiba* 'grain pusher', *gurixjog* 'wooden shovel', *tiuqi* 'broom', and *timuri sanja* 'metal fork' (8 April 2019, Jugui).

FIG 9. *Mozi* 'clod breaker' and two *luqi* 'stone rollers' (8 April 2019, Jugui).

FIG 10. New modern concrete houses and courtyard walls (3 October 2023, Limusishiden).

FIG 11. A new modern concrete second-story house (3 October 2023, Limusishiden).

FIG 12. Limusishiden's family's "Plain Land" (3 October 2023, Limusishiden).

FIG 13. Limusishiden's family's "Behind Threshing Ground Land" (3 October 2023, Limusishiden).

FIG 14. Hard surface road built in Tuguan Village in 2023 (3 October 2023, Limusishiden).

Mongghul Agricultural Terms

Crops

buudi, wheat
giizi, rapeseed
huma, hemp
mula pujog, pea
sayog, potatoes
sbai, highland barley
shge pujog, broad bean
yamu, oats

Manure

fog/ngualii, manure

Fields

biima ghajari, sloping field
ghajari, earth, land
szu ghajari, irrigated field
texjin ghajari, plain field
ula ghajari, hill/mountain field
xiiti ghajari, farrow field, unseeded field

Plowing and Sowing

arog, carrying basket
dangbuu, long-handled wooden mallet
dangghuali pugha, smashing earth clods with a long wooden handle mallet
dangghuali, earth clod
fuli, plow
furai, seeds
furai saji, scattering seeds
fuuda, long woolen bag
kuri, a wooden box for seeding by hand
lodog, triangular wooden box
njasi, plow
njasi deeliga, plow rope
njasi holigha, wooden head of a plow
njasi qigi, wooden handle
timuri gurixjog, iron spade
warima, weigh
yiuyan, whip

Farming Tools

gurixjog, wooden shovel
luqi, stone roller
mozi, clod breaker
timuri sanja, metal fork
timuri sanja, metal fork
tiriga, cart

tiuqi, broom
tuiba, grain pusher

Weeding

chuzi, hoe
qanbii, weeding trowel
rdunbu, weed
wusi ligha, weeding by hand when crops grow high
wusi shdee, weeding

Harvesting

buliu, stone used to sharpen a sickle
buliuda, sharpening
ghadi, sickle
ghadi, harvesting with a sickle
qog, sheave

Threshing

janqi, threshing
kiriga, grain winnowed by tossing grain mixed with chaff into the air with a wooden spade
lenja, flail
liula, pitchfork used to separate straw from grain and chaff
luqi, stone roller
luuzi, stacks of piled sheaves high and solidly in stacks around a threshing ground's perimeter
mudi gurixjog, wooden spade
sanja, pitchfork
shdiriga, threshing ground
shdiriga diriga, untied sheaves scattered on the threshing ground
tiuqi, broom

Other

suuqang, garden near the courtyard or inside the courtyard compound
cungunog, *cong* 葱, onion
srinsog, garlic
sai, cai 菜, vegetable
jiusai, jiucai 韭菜, chives
huangya sai, *huangya cai* 黄芽菜, Chinese cabbage
bosai, *bocai* 菠菜, spinach
yintog, *yintao* 樱桃, cherry
lizi 李子, plum
sbai alima, apricot

NON-ENGLISH TERMS

alog qanhai, ox-hide shoes
Badii, monk
bai abo, 白阿勃
*bankang*板炕
bu, I

Bujia补家
Chaka茶卡
chi 尺
Chileb, Chilie 赤列
Danglan, a place name
dangghuali, earth clod
dangghuali manta, digging large, rough bricks
dangghuali pugha, smashing earth clods
dangghuali tangghula, mallets
dangrinla
Danglangang, a place name
Danjansirang, a person's name
Danma 丹麻
Datong 大通 Hui and Tu Autonomous County
dgon lung དགོན་ལུང་།
dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་།
Donggou 东沟
Dongshan 东山
*dou*斗
durani, low
durishdi
Duranzin
fen 分
Fengtai 丰台 Village
Foori, Huobao 霍包 Village
foori ghajari, grave land
Fulaan Nara, an area name
fulaan xruu, red soil
funong 富农, rich peasant
galaohan 尕老汉, high-yielding wheat variety
Gansu 甘肃 Province
Gaoji Nongye Hezuoshe 高级农业合作社, Advanced Agricultural Cooperative Team
gashiduu, gifts of cash, rapeseed oil, wheat seeds, and butter given to *purghan*
ger huinagu, behind courtyards
ghajari, land or field
ghoori, two
ghua, give
gidabu, *gedabu* 疙瘩布
goai, a variable volume measure containing about 0.5 kg of grain
Haidong 海东 City
Haixi 海西 Mongolian and Tibetan Autonomous Prefecture
Halazhigou 哈拉直沟
Haliqi, an area name
Han 汉
hanasigha, eyebrow
hayog, a handful
hong abo 红阿勃, wheat variety

hongmai 红麦, old wheat variety planted in spring
Hongyazigou 红崖子沟
*huomai*火麦, old wheat variety planted in spring
huuguazi, woolen jacket
Jadunbulog, a place name
jarima budaa, gruel with oat flour
Jiating Lianchan Chengbao *Zerenzhi* 家庭联产承包责任制, Land Contract with Individuals
Jighani, Upper
Jighanzin
Jingzhou 锦州
joliula, scoop
Karilang
Kayue 卡约
kidiisza
kile, tell
kudu, home
kuiden, cold
kun, person
langang, low wall
langzi, green dried bundled oat straw
larang, administrative division managed by an incarnation lama
Lawaa, Lawa 拉哇
Lazhuang 拉庄
Ledu 乐都 Region
Li Jingwang 李晋王
Ligunaji
Liminsuu, Li Mengsuo 李梦索, a person's name
Limudiinjiri, a person's name
Limurinqan, a person's name
Limusirang, a person's name
Limusishiden, Li Dechun 李得 春, author's name
Limuzhunmaa, a person's name
Liujia柳家
liulagungi
Longwangshan 龙王山
Lu鲁
Ma Bufang 马步芳
malang, tomorrow
mantaji
Mantuu, Mantou 馒头
Mao Zedong 毛泽东
maxuu, ladle
Ming 明 Dynasty
Mo 莫
Mojia 莫家
molan 毛蓝
Mongghul, Monguor, Tu 土

mu 亩
Mughua, a place name
Mughuagang, a place name
mula, small
mula shangzi
Nangsuu, Nangso, Angsuo 昂锁
Nanshan 南山
Nengneng, Niangniang 娘娘
nenzhu, *nianzhu* 年猪
nda
Nehgini
nige, one
Niruu, a person's name
niuduri, today
pei
Ping'an 平安 Region
Pingda 平大
Pudang, Pudonggou 普洞沟
Pu Wencheng 蒲文成
purghan, sedaned or pole deities
qadigha
Qangxa, a place name
qi, you
qimu
Qinghai 青海 Province
ragungi
ranji
Rdangyan, Dongyuan 东元
Rgulang, dgon lung དགོན་ལུང་།
dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་། Youningsi 佑宁寺
Rugu, back to
Sangmang, Mourning Day
sara, month
Sbai kidiisza joliula liulagungi yii, buudi kidiisza jang nige hayog yisi yii. There will be scoops of highland barley grain if it lodges, but only a handful of straw if wheat does the same.
Shangzi, Shengzi 升子
Shibadonggou 十八洞沟
shdaghua, firewood
Shdandari, a person's name
Shdangja, Dongjia 东家
Shdanog, a person's name
Shdara, Dala 达拉
shdiriga, threshing ground
shdiriga huinagu, behind threshing ground
shge, big
Shgeaadee, a person's name
Shge Kizuu, a field's name

shge shangzi
Shge Tingere, Great Heaven
Siqingyundong 四清运动, Four Clean-ups Movement
Sitan 寺滩
Slidii, Songde 松德
Smee, Ximi 西米
Srangdanzhu, a person's name
Sughuanghuali, Suobugou 索卜沟
Songduo 松多
Sunduu, a person's name
suuqang, garden plots
suurishidi, a pyramidal structure of adobe bricks or soil
szu, water
Taizi 台子
Tala, plain land
Tang 唐 Dynasty
Tehgi kile gashiduu yii ghusada ligunaji, ali sara ali durishdi teni kudu ghoori kun ranji tehgini saighangi nige dangrinla. Please go say that it's fine if they don't want to give me *gashiduu*, but please know that two guests will visit them on a certain day in a certain month, and they must entertain them well.
texjin, plain
Tianzhu天祝
Tudi Gaige土地改革 Land Reform movement
Tughuan, Tuhun, Tuguan 土官
tugun, a pit in a Mongghul yard
Tughuan Nengneng, bu gujaina qadigha adagu sghuudini qi nda gualanda gua. Niuduri malang bu gujaina qadigha shdagu, shdaghua yiigu sghuudini qi yang gashiduu hgilela ragungi, bu qimu ghua shdaji gua! Tughuan Nengneng! You didn't see me when I could not fill my stomach, but when I became better off and could fill my stomach and find firewood for my family, you come to get *gashiduu* from me. I don't want to give you *gashiduu*!
ula, mountain, hill
Ula ghajarini kun xiitilaji zhuangja awunii, texjin ghajarini kun szu sulaji zhuangja awunii. Mongghul are highlanders and get good harvests from fallow fields while lowlanders irrigate their fields.
warishdang, clan members
Weiyuan 威远 Town
Wen温
Wushi五十
Xining 西宁 City
Xiaohongmai 小红麦, an old wheat variety planted in spring
Xiawaer, Shibadonggou 十八洞沟
xiitila, fallow
xiitilaji
Xrajin, a place name
Xranghuali, Shagoushan 沙沟山
Xruu Aadee, Earth God

xuara, a large woolen blanket sheet
yang, again
Yangxja, a person's name
yii, have
yiigu
yikang, a sleeping adobe platform
yisi, straw
Zhade, Baizhuazi 白抓子
zhanmog, *zhanmao* 毡帽, woolen hat
Zhinzan, a person's name
zhuangja, *zhuangjia* 庄稼
zhuangtou 庄头, outsiders